

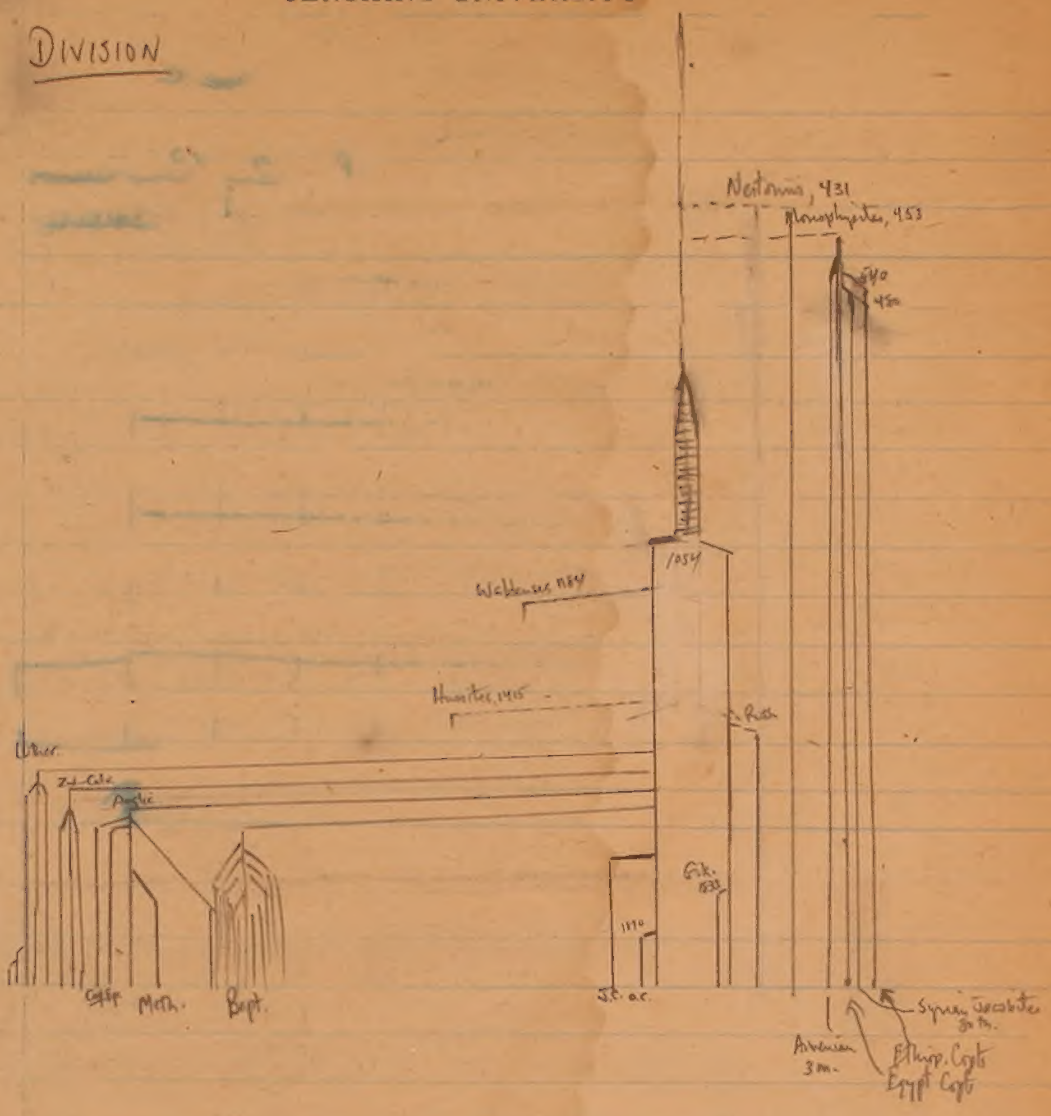
V

ECUMENICAL MOVEMENT
學大京燕
YENCHING UNIVERSITY

①

DIVISION

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2
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1054 - filioque
fasting on Sat.
milk, butter, cheese in Lent.
priests celibate
episcopal consecration

Jansenist Cath.
Old Cath.

1448 - Russian Ch. reproduces West-East Union 2 Councils 2 Fls.

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Division - 2

U.S. - 1946 - 256 religious bodies - 72,492,669 (over 13 - 59,717,000)

Roman Cath. - 23,419,000

Protestant - 42,734,000

- | | |
|---------------------------------|---|
| 1) Baptist (9) - 14,000,000 | } |
| 2) Methodists (4) - 10,000,000 | |
| 3) Lutherans (7) - 5,000,000 | |
| 4) Presbyterian (4) - 3,000,000 | |
| 5) Episcopal 2,000,000 | |
| 6) Disciples 1,500,000 | |
| 7) Congregational 1,000,000 | |

36,500,000 in 7 families

6,000,000 in the other 249 bodies.

④ * 1) Two-seed in the Sp. Predert. Baptist, 201

① * 2) Primitive Friends, 13

③ * 3) Church of Jesus Xt. 24

4) Latter House of the Lord, 24

② * 5) Universal Emancipator Ch. 18

③ * 6) Pentecostal Free Baptized Holiness Church, 1900

7) Apostolic Overcoming Holy Church of God - 8,000

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II. UNION

"From missionary movement has come perhaps the earliest and most insistent demand for closer & unity." Toward W-W Xty, p. 86. Need for cooperation felt.

A. From Missions -

1. Series of 7 international, interdenominational missionary conferences, 1854 (N.Y.) to 1900.
2. World Missionary Conf., Edinburgh, 1910.
 - a. Developed idea + methods of ecumenical study - 9 vols. research prep.
 - b. First appearance of delegates from "younger churches"
 - c. John R. Mott emerges as leader of ecumenical movement.
 - d. Follow-thru - Internat. Mis. Council - Continuation Committee - N.C.C.
3. Jerusalem, 1928; Madras 1938 - China delegation. J.R. Mott, chm of all 3.
 - a. Develop broad strategy of world mission.
 - b. Broadened leadership - hitherto exclusively Western

B. From Social Application of Xty. - Brent - "World too strong for divided church"

1. For peace - World Acl. for Internat. Friendship thru the Churches - 31 national units.
 - a. First brings Eastern Orth. Churches in ecum. movement - Balkans.
2. To create better social, politic. econ. + internat. order.
 - a. Stockholm, 1925
 - b. Oxford, 1937 - 119 churches, 45 nations

} Archbishop Soderblom, Upsala.

C. From Consideration of Theological Differences. - Bp. Charles H. Brent, 1910.

- a. Lausanne, 1927 - Eastern Orth. repr.
- b. Edinburgh, 1937 - 129 ch. agree on almost all important but: 1) authority of ministry
2) nature of sacraments

D. World Council of Churches.

1. Arbp. Wm. Temple - noticed by Mott as capable student.

- sent by WCCF to Student Movement in Australia
- works at Edinburgh, 1910, gallery, left of choir, brass band at end, vows to devote life to working for unity of Xtendom. (Faith-Order movement)

2. Temple merges - B+C (Life + Work, Faith + Order)

3. 1935, Princeton, resolve to place before Oxford + Edinb. Journal for World Council

4. 1938 - Constitutional convention at Utrecht, Provisional Committee - staff + office Geneva.

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5. 1948. First Assembly + birth of World Council, Amsterdam, Aug. 23, 1948.
a. 147 churches, 44 countries.

Rel. Pop. of World.

| | |
|------------------|-------------|
| Roman Catholic - | 329,775,000 |
| Orthodox | 127,629,000 |
| Protestants | 137,945,000 |
| | <hr/> |
| | 592,406,000 |

| | |
|-----------|-------------|
| Jews - | 15,753,000 |
| Moslems - | 220,978,000 |

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Results of Missions + Ecumenics

- A. 1) Some whole pop. in - Pacific islands
2) Yrs from important element in national life: Travancore, Uganda, Korea, Indonesia
3) One section of population - Karens in Burma.
4) Yrs few - but influential - China, India, Japan, W. Africa
5) Little results - a) Moslem N. Africa, Indo-China, Malaya
b) Tibet, Afghanistan, Nepal.

B. Younger Churches at Amsterdam

1. 32 of 160 churches at Amsterdam because of missions since 1800. Mostly represented by nationals.

a) 21 (all Asian) were fully independent.

b) 11 (Asian or African) "minority" bodies organizationally linked to parents.

~~Names~~ - 4 Chinese: - Church of Christ, Anglican Province, North China Congregational Union, China Baptist Council

4 Indian - Church of S. India, United Ch. of N. India

Anglican Province, Federation of Evang. Lutheran Chs

2 Japanese - Church of Christ, Anglican Province

6 Indonesia - Protestant Ch. in Indo, Batak Ch.; Churches in Timor, in the Moluccas, in the Netherlands, in S. Java

1 Burma - Baptist Convention

1 Korea - Presbyterian Church

1 Philippines - United Evangelical Church

1 Siam - Church of Christ

Near East - Union of American Evangelical Churches in the Near East

b) 11 "minority" bodies - i.e. organizationally linked to parent churches.

7 Methodist - Ceylon, China (2), India, W. Africa (2), Rhodesia

3 Anglican - W. Africa, E. Africa, Egypt

1 Presbyterian - Synod of the Nile.

c) 5 "ancient churches" (1) 2 "Syrian" churches of S. India, (2) Church of Ethiopia

(3) Coptic Church of Egypt

(4) Church of the East and of the Assyrians. Just - W. Council

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Presidents of the World Council of Churches, left to right: G. Bromley Oxnam, Bishop of The Methodist Church; Marc Boegner, President of the National Council of Reformed Churches in France; Archbishop Germanos, Metropolitan of Thyateira; John R. Mott, Vice-President, International Missionary Council (made Honorary President); Geoffrey Francis Fisher, Archbishop, Church of England; Erling Eidem, Archbishop, Church of Sweden; Tsu-Chen Chao, Dean, School of Religion, Yenching University, Peiping.



Faith Becomes Reality

I WITNESSED THE BIRTH of the World Council of Churches on August 23, at Amsterdam, Holland. At least, I heard Pastor Marc Boegner read the resolution on constituting the Assembly that made it a reality, heard its unanimous adoption, and saw the members of that great body of delegates, alternates, visitors, and press rise to their feet and stand for a moment of silent prayer. It was a history-making event, and those who filled that great *Concertgebouw*, or Concert Hall, were deeply moved. Beginning as the dream of church leaders nearly forty years ago, the Council had been prayed over and worked for to that moment. In 1937 two World Conferences, one at Edinburgh, one at Oxford, appointed seven delegates each to serve as a provisional "Committee of Fourteen" while plans for a World Council of Churches were being developed, but World War II intervened.

Long before the opening date of the Assembly every boat that returned to Holland, every train, plane, and bus making its way into Amsterdam, carried delegates, alternates, visitors, and press representatives, some 2000 of them, representing 147 churches in 44 countries, until hotels, pensions, even extra beds in private homes were taken. On my plane alone were delegates from Japan, India, France, Switzerland, and several parts of the U.S.A. At the hotel were guests from Africa, Australia, China, England, Scotland, New Zealand, as well as the U.S.A.

The dates of the Assembly coincided with the celebration in Amsterdam of Holland's Golden Jubilee, commemorating the fifty-year reign of Holland's beloved Queen Wilhelmina, who on her approaching birthday was to lay aside her crown in favor of her daughter, Princess Juliana, equally loved by her subjects. Thousands had already gath-

ered from all over Holland to pay tribute and to join in the celebration, and other thousands continued to pour in daily until streets and sidewalks, restaurants, and trams were filled. They came in the wooden shoes and native costume of little fishing villages. They came from cities, dressed especially for the occasion. The result was a gay and crowded Amsterdam, which grew increasingly so as the days passed. But the joy of the people, after their years of suffering and pent-up emotions, was good to see. Who minded walking an extra mile to the *Concertgebouw* when we could not get even a toe-hold on the crowded trams, even though the tide of merrymakers sometimes moved so slowly the mile seemed two! But progress was impeded with such good nature that picking our way through traffic became a game.

Gay and hilarious though the Saturday night crowd was, when Sunday came, though the streets were still filled, quiet prevailed. On the afternoon of August 22 literally hundreds gathered around the entrance of the *Nieuwe Kerk* (built in the 16th century but so called to distinguish it from the *Oude Kerk*, built in 1300!). The *Nieuwe Kerk* is only a stone's throw from the Queen's Palace. The crowd began to gather in the Dam Square in front of the Palace at noon. Soon the narrow sidewalks and the Square were teeming. Early though I was, I had to push my way through to get into the *Nieuwe Kerk* . . .

The service began at three o'clock. By this time the church was well filled. The procession of delegates—fathers, bishops, and laymen, Old Catholic, Anglican, Protestant, Orthodox, moved slowly through the aisles to the accompaniment of beautiful organ music, to their places at the right and left of the nave of the church. I found that

seat No. 41 placed me behind the largest and most effective pillar I ever hope to see, though fortunately almost within arm's reach of the members of the procession who were standing at the right of the pulpit. My regret at not being able to see the speakers' faces was somewhat assuaged by the opportunity to observe at so close a range the robes and vestments of the dignitaries. There were scarlet and purple and orange and blue, with the usual black and white. There were rich laces and satins and velvets. There were even beautiful neck ruffs of the Elizabethan type, which I later learned were worn by some of the Scandinavian groups. How sombre, I thought, must seem the long black robes of our American ministers to anyone accustomed to such splendor! No wonder the Holland folk had come to see!

When the last members of the procession had taken their places, the whole congregation, standing, broke into the strains of the hymn, "All People Who on Earth Do Dwell." Beside me sat a young Korean youth secretary, a Presbyterian. At his left was a Dutch minister. Behind me I recognized the German tongue. At my right was a British delegate, and beside him, a Scottish minister, as I knew by his "burr." The hymn was sung in many tongues. With my eye on the printed words, my ear turned to the Germans behind me for guidance, I who can only count to ten in German made what I hope was a joyful noise in something that approached that language.

When we took our seats and the service began, the pillar shut me off from the speakers as effectively as an iron curtain. Yet between the Scottish minister at my right and the rows of dignitaries was space that was going to be wasted, if— Would the Scotsman not deplore waste as much as I, especially when it was depriving three people of even a glimpse of the speakers? . . . He graciously moved over.

Participants in that service represented various lands and tongues. A Dutch minister called the group to worship and penitence; the Archbishop of Canterbury led in the reciting of the Apostle's Creed, followed by prayer; lessons were read by Dr. Marc Boegner, of France, and Archbishop Eidem, of Sweden, followed by sermons by Dr. John R. Mott and Dr. Daniel T. Niles, the latter of Ceylon. An Indian sang a beautiful solo in his own tongue. Though the words could not be captured, the melody still lingers. The service was closed with a blessing (from

the Greek rite) by Archbishop Germanos, Metropolitan of Thyateira, now living in exile in London. It was estimated that the Lord's Prayer was offered in at least 20 languages; but the single purpose for which these people of all races had gathered, to worship a common Lord and Saviour, transcended such superficial differences.

The ecumenical pattern set at this opening service was carried out throughout the Assembly. Each day began and ended with a worship service, to which all were invited.

Outstanding church leaders, theologians, and educators contributed of their time and talent first at the plenary sessions and later in the section meetings and at press conferences.

For most of us these personalities had been names only. I was particularly interested in the message of Martin Niemoeller, minister of the Evangelical Church in Germany, who spent years in German prison camps for his condemnation of the Nazi regime. He still shows the ill effects of his years of confinement, but his Christian faith had not suffered. He was one of the German pastors who in the "Stuttgart Declaration" charged themselves as guilty before God of "not having been more courageous in their witness, more sincere in their prayers, more joyful in their faith, and more ardent in their love." He said Christendom was in the same state as the rest of the world: in complete confusion. He called the Church to true repentance, and to ask, "Lord, what wilt thou have us to do?" "We owe it to the world to pass on the Message that God is the God of justice and peace, that he does not want chaos and war, and that the Church cannot tolerate the conditions of this world," he said. One felt that he spoke out of a still-suffering heart.

There was also Dr. Berggrav, the courageous Norwegian bishop whose story appeared on the editorial page (p. 376) of the March, 1943, issue of *Women and Missions*. It was he who, when confined by the Nazis to his home, behind barbed wire fences, each Sunday put on spectacles and a false beard and bicycled past the Nazi guards to hold underground church services. Bishop Berggrav gave a stirring address toward the close of the Assembly. Speaking on Christian witness in international order, he said, among other things, "Man's disorder is due to misuse of power. God's order is realized by the recognition of mutual respect, mutual rights,

(Continued on page 280)

The Church and the Crisis in Siam

(Continued from page 260)

for five years under the caption, "The World in Siam for Christ."

The significance of this new outreach in the Church's life can be adequately measured only against the complete bankruptcy of any unifying force or idea in Southeast Asia, except the lure of the communist appeal, response to which is prompted less by a desire for unity than for security. The Church and the Mission in Siam are developing a rural Christian community, based on the cooperative principle, and approaching the problems of illiteracy, economic insecurity and ill health on a community-wide basis.

In the *third place, the Church has decided to liberalize her outlook.* The old conception of the Christian life as a private affair and the Church as an isolated group is dying. The Christians of Siam today are divinely restless. They are seeking ways in which to extend the pattern of their thought and life, and they are also challenging the secular order with the relevancy of the Christian Gospel. Christian voices are being heard as Christian in everyday affairs and even in the highest councils of state. The Church is becoming the conscience of society. This has been brought to light with astonishing clarity in the matter of the proposed Christian uni-

versity. All education above the high school level is, at present, a government monopoly. The Church and the Mission want a Christian university, privately controlled. So far the government has refused permission, not on religious grounds, but on the ground that university education is the province of the state alone. Christians are beginning to see the issue as a part of the world issue of our times. Who is to be responsible for life? The state or the individual? What are the fundamental and God-given liberties?

Siam is a war-wasted land. But the chief casualty of the war is loss of faith. Life has become aimless. Physical needs must be met. Christ commands us to feed the hungry, clothe the naked, visit the sick, receive the homeless. But nothing compares in urgency to the desperate need all people feel for something to live *for*. This is the deepest need of our time.

What do injustice, murder, hatred, bottomless suffering, the hell of war *mean* to individuals and to nations? Is there an answer? If the Church has the answer it will have to be in our time something deeper than organization and more powerful than programs. It will have to be the living Christ formed anew in each of us who bear his name for the winning of our world to a deathless faith in the God who loves and cares.

Faith Becomes Reality

(Continued from page 268)

and mutual responsibilities. . . . Solidarity is God's plan and will and the way towards victory." And then, "The first step must be that all Christian churches . . . and church congregations join in the plea to the United Nations: 'Make it the basic proclamation of all human justice and international law that we bow before the eternal law of God and pledge ourselves to uphold the rights and duties endowed upon men and nations by our common Creator.' This is the first condition of making one world."

There was Pastor Marc Boegner, one of the most prominent of the church leaders, and a dominant figure in the planning and organization of the World Council of Churches. He played an important part in the resistance movement in France during the Nazi occupation. When Germany was being bombed he was ordered to denounce such action from the pulpit. He replied

that the "Reformed Church did not take orders from a temporal power." The last words of one of his talks were: "There is no salvation for men nor for the nations save in Jesus Christ."

Then there was Professor Karl Barth, of the University of Basel, Switzerland, who warned that men must not think they can change the evil world into a good one; that only God can do that. "He has not resigned his lordship into our hands," he said. "We must look to him for direction and not try to create a new order of our own." . . . Dr. Barth was the most vocal, perhaps, in opposition to the ordination of women. He gave his and St. Paul's reasons for believing that God did not mean women to occupy the pulpit. "Take the Communion, for instance," he said. "To have a woman administer the Lord's Supper would be to destroy the picture of a family and of the father who distributes the bread and wine. Or will it not mean destruction of the picture of the Holy Supper?" To this Miss Saroe Chakko re-

"What If They Knew Us!"

"What if they knewed us!" was the exclamation of puzzling wonder from the youngest of six children when he learned that the gaily wrapped Christmas gifts tumbling from the missionary's arms were from friends way over yonder who his sister said didn't even know them. The children's father, a sharecropper, had died several weeks before, and life was a daily struggle for the widowed mother.

What if we, who have enough and to spare, had known this small boy? Our arms could not have held the bounty we would gladly have bestowed. There are those of our friends, the missionaries, whose paths lead to the homes and hearts of those folk in need of help—material and spiritual. One missionary writes of the blessing that is hers "to be the meeting point between those whose need it is to give and those whose need it is to receive." Through these missionaries our "need to give" can be met; through their arms our bounty and love can flow.

Suppose we could have known the little girl one missionary found in a tiny mountain cabin. She was rocking a Sears Roebuck catalogue with a picture of a doll on the cover. Or again, imagine having been present and heard a seven-year-old boy's answer to the Sunday school missionary's question as to what he wanted Santa to bring him this year: "Santa hasn't been to our house for two years, and my sister thinks he

won't be here this year either. Seems he always gives out before he gets to us."

In the hearts of those whose "need it is to receive" there grows the "need to give" as they learn to understand Christ's way of life and seek to live it. Nine-year-old Lottie, who had attended week-day Bible class only twice in November, appeared unexpectedly at the Christmas program. She was new in the village and thus far had not quite comprehended the meaning of the church. Because the missionary's supply of gifts allowed packages for only those regularly attending, no provision had been made for Lottie. Two of the girls in the class, whose entire Christmas consisted of attending the church Christmas program and the community Christmas tree, soon realized that the newcomer had no package. Without a word to the missionary, they quickly rewrapped their gifts, changed the names, and had Santa deliver them to her.

Christ's spirit creates in the hearts of his followers a "need to give," and the need becomes a joy to those who give and to those who receive.

Information is readily available as to how and what to prepare and where to send a box of Christmas gifts for distribution through a missionary in this country. Write to the Secretary for Specific Work, Presbyterian Board of National Missions, 156 Fifth Avenue, New York 10, N. Y.

Rare Chinese Books on View

From October 1 through November 30 the Foreign Missions Library at 156 Fifth Avenue, New York, will exhibit its collection of Chinese books. Many of the volumes are rare and valuable, some having been printed in the 16th century.

The Foreign Missions Library was formed in 1840, and now contains over 18,000 volumes. A Chinese collection was started before 1844 when Walter Lowrie, a missionary in the first established Presbyterian station in China—Ningpo—gave the library many volumes in the Chinese language from his own collection. In 1844 nearly 2,000 volumes in that language were presented by David W. C. Olyphant, a distinguished merchant of New York, who was in the China trade. Later a number of Chinese books were received from other donors.

November Bible Book-of-the-Month

The Letter to the Galatians is the Presbyterian selection for the November Bible Book-of-the-Month. Through this letter Paul made a magnificent fight for freedom. The early Church, which was in danger of being fettered by legalism, became free from such unholy bonds through the bold pen strokes of Paul. November *Today* contains two pages of a quiz on Galatians. Westminster Bookstores have available a Bible study booklet on Galatians, *This Freedom*, by Ganse Little, price 25c. The writer of November *Today*, Dr. Samuel Glasgow, is a minister in the Presbyterian Church in the U. S. All his messages are on Galatians.

Note!

Please send in renewals as early as possible. It saves both time and money!

plied: "... You are used to the picture of the Western family. In India it is the woman who prepares and serves the food. No such picture could be destroyed." . . .

After two days of plenary sessions, at which talks were given to prepare the ground for discussion and study, the delegates were divided into Sections, which met to consider:

- I. The Universal Church in God's Design
- II. God's Design and the Church's Witness
- III. The Church and the Disorder of Society.
- IV. The Church and the International Society.

There was discussion in the Section on "The Universal Church in God's Design" of the nature of the Church, the agreements and differences among the confessions, and the possibilities for further understanding. The "shame and glory" of the Church were stressed. The glory of the Church, all agreed, was in the Lord Jesus Christ and his redemptive power; the shame, in the divisiveness of the Church, compromise with the world, and even "domination by ecclesiastical officialdom." "It is in our estrangement from Him," the Section declared, "that all our Sin has its origin." The evils of the world, they said, had so deeply penetrated the churches that within them there is "racial discrimination, worldly standards of success, class division, and economic rivalry." The Church, they warned, was in danger of "being salt that has lost its savor and is fit for nothing."

All agreed on the nature of the Church, its mission to preach the Gospel to all men, and the fact that the Church exists "through the presence and power of the Holy Spirit." The deepest differences appeared in the interpretation of the Sacraments, the place of the ministry in the Church, the extent to which the Church should engage in social and political action, etc. The younger churches felt that these differences were irrelevant or unimportant. Daniel T. Niles, of the Methodist Church in Ceylon, a speaker from one of the younger or missionary churches, said, "We young churches are just being 'married.' Please don't ask us our opinions on questions about which you have been 'divorced.'"

It was at the Communion services that one of the greatest differences in traditions was apparent. Said the head of the Assembly worship committee, the Rev. Oliver Tomkins, of England: "Although in all our acts of worship we are called to repent-

ance and reminded of divine forgiveness, we probably realize most acutely that we need it when we come to the Communion services." All were welcome to participate at the first Communion Service, which followed the Dutch Reformed form and was held at the *Nieuwe Kerk* on the second Sunday of the Assembly, but churchmen of some traditions and interpretations could not "in good conscience" do so. Four different services had been arranged. An Anglican service was held on Monday, Orthodox on Tuesday, and Lutheran on Wednesday.

Some 1100 participated at the first Service, where the sacraments were administered by Dutch, Swiss, and French Reformed, Baptist, Congregational, and Methodist leaders. The communicants, in groups of 100, partook of the bread, and drank from the goblet that was passed from one to another around the long table. The service lasted nearly three hours. Participants, literally from the four corners of the earth, called it the most impressive service of the Assembly.

In the Section discussing "The Church and the Disorder of Society," the root of our social disorder was declared to be "the refusal of men to see and admit that their responsibility to God stands over and above their loyalty to any earthly community and their obedience to any worldly power." The Christian Church, it was emphasized, has an urgent responsibility to "help men to achieve fuller personal life within the technical society." The Church should seek to resist "the extension of any system that not only includes oppressive elements, but fails to provide any means by which the victims of oppression may criticize or act to correct it." It was declared to be the mission of the Church to "raise its voice wherever men are the victims of terror, whenever they are denied such fundamental rights as the right to be secure against arbitrary arrest, and wherever governments use torture and cruel punishments to intimidate the consciences of men."

The Committee stated that the Church should reject the ideologies of both Communism and "laissez faire" capitalism. (Americans heard of a form of capitalism alien to their own conception of it, something that sounded more like an order of society related to Medieval times than our kind of capitalism, in spite of its many evils, of which we are all well aware.) —F. H.

(Continued next month)



Our own QUIZ PROGRAM

1. Where besides in Japan is a Christian university being planned?
2. What badge identifies one particular helper in time of need?
3. Why did a college girl neglect personal grooming?
4. Who shares her home with 19 relatives?
5. Who was the first student to become a Christian?
6. What use is being made of soldiers' barracks in Shimonoseki?
7. Where did Hindus employ a low caste man to handle medicines?
8. Where are husbands and wives being reunited after years of separation?
9. What emblem have Siamese Christian youth adopted?
10. What 400-year-old church is called the "New" Church?
11. What was a unique memorial to a wife?
12. Who became a "smiling brown miracle?"
13. For what does the taxpayer pay either \$1,000 or \$25?
14. How did luggage retard a friendship?
15. What was the hierarchy of vocations?
16. What country has six million refugees?

August-September Answers Were Found

1. Page 195, col. 1, par. 1
2. Page 214, col. 2, par. 4
3. Page 206, col. 2, par. 1
4. Page 197, col. 1, par. 3
5. Page 213, col. 2, par. 7
6. Page 202, col. 1, par. 2
7. Page 207, col. 2, par. 5
8. Page 215, col. 2, par. 3
9. Page 200, col. 2, par. 1
10. Page 205, col. 1, par. 1
11. Page 195, col. 2, par. 2
12. Page 198, col. 2, par. 3
13. Page 201, col. 2, par. 3
14. Page 199, col. 2, par. 6
15. Page 211, col. 2, par. 2
16. Page 209, col. 1, par. 3
17. Page 197, col. 1, par. 4
18. Page 208, col. 1, par. 5
19. Page 219, col. 1, par. 3

See Guatemala!

On December 21, 1948, the third Guatemala Seminar sponsored by The Board of Foreign Missions will get under way. Two new features have been planned this year. First, the men are welcome. Second, the groups will return to the United States January 4, 1949, by way of Yucatan, Mexico, in order that they may visit the famous Mayan ruins at Chichen Itza, considered by many authorities to be of equal historical value with the pyramids of Egypt. There will be opportunity to visit important Presbyterian Mission work there also.

The cost, based upon the experience of two such former trips, will be a flat rate of \$450, but the cost of the extra sightseeing in Mexico will have to be borne individually.

The seminar will be under the direction of a secretary of the Board. It is limited to 15 members. So get your application in now!

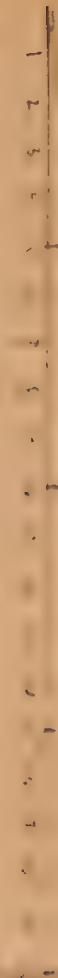
For full information write: Miss Margaret Shannon, Room. 329, 156 Fifth Ave., N. Y.

Miss Caroline B. Pond

Word has been received of the death in Washington, D.C., July 27, of Miss Caroline B. Pond, for many years a missionary under the Board of National Missions. Miss Pond was born in Vermont, attended Bradford Academy in Massachusetts, and in 1888 was appointed a missionary on the Zuni Indian Reservation in New Mexico. She served there for eight years, then was transferred to North Carolina. With occasional intervals, the rest of her active missionary life was spent at Dorland Institute (later Dorland-Bell School) at Hot Springs in that state. Her influence among the mountain young people was great. In the thirty years and more that she spent in the region she saw it change from its early remoteness to being easily accessible as roads penetrated the mountains; but whatever the outward changes, her center of interest was primarily the students, who responded with admiration and affection.

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I. 150-1750



- 1. 1500-1550. Very warm then cold
- 2. 1550-1600. Great depression
- 3. 1600-1650. Little change
- 4. 1650-1700. 2nd great depression
- 5. 1700-1750. 3rd depression
- 6. 1750-1800. 4th depression
- 7. 1800-1850. 5th great depression

I. 3 Centuries of Manchu (1644-1795)

A. What aspects - primarily Chinese they.

- 1. Who: a) K.C. people were first Chinese people to be tried with iron shackles
- b) K.C. directly, and indirectly, maintaining the traditional. Also, Pinyin and other
- c) K.C. people had had to do manual work
- d) Had to be very stable when at home.

2. What: a) France - First Catholic Mission in Szechuan, 1685

- b) Asia - India - Xavier, 1600
- China - Jesuits - Matteo Ricci
- Japan
- Philippines - first slavery mission

c) American - state mission in America - max. concessions, Le Gendre.
- Jonathan & Amos (brothers)

1. 1807 - 1810 - ...
2. 1810 - 1815 - ...
3. 1815 - 1820 - ...
4. 1820 - 1825 - ...
5. 1825 - 1830 - ...
6. 1830 - 1835 - ...
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- ② only kind of Script. in ...
- 1) Tamil
- 2) Arabic
- 3) Malayan
- 4) ...

~~Discussion~~

III. The gold standard (1815-1914)

A. Unparalleled success -

① 1870 - 18,000 gold coins in France & one alone
1870 - 1914 - 30,000 P. & M. in world, 3,000,000 in France

② 1870 - 3,100,000 gold coins in France

③ Gold coins in whole world in 1870 less than 100 million

④ Growth: in 1870, P. & M. in world:

| | | | |
|------|-----------|--------|-----------|
| 1870 | 500,000 | Japan | 100,000 |
| 1914 | 3,000,000 | France | 3,000,000 |

學大京燕
YENCHING UNIVERSITY

Len Piu Chia W4866 sec. c.
Test Lessons

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Hsin Shu-chuan W48045 section C.

Test Lessons

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General Church History

1948 - Fall Semester

Yenching University, Peking
Teacher - Samuel H. Moffitt J

Mc Gu-Hai
W48703

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First Period: The Beginnings of the Church under persecution,
in the Roman Empire :-

- ① c. 30-313 Persecution by the Rom. Emp. is the characteristic of this period.
- ② Causes of the Persecution: we don't know. For some foolish reason Nero began to persecute them, so the people followed his example. The Xians considered it their duty to disobey the government on one point. Emperor worship.
- ③ Many martyrs (witness in gk). "The blood of the martyr is the seed of the church" :: by their courage they inspired many to follow Xt.
- ④ Effect of the Persecutions: It compelled the Church to organize itself very strongly: call on bishops.
↳ To answer the accusations of the persecutors: the apologists (defenders).
- ⑤ 313 Emperor Constantine ended the persecution by acknowledging the God of the Xians as the true God + the cross the sign of God's power ("In this sign thou shalt conquer" the vision he saw). Gave Xians freedom of worship. The Church was made independent from the empire.

Second Period: The Church grows + serves with
Co-operation of State :-

313-1517 @ Consolidation of church in declining Roman Emp. 313-500.

- ① The Rom. Emp. fell, with it the civilization in Rome + Greece.
Before it collapsed, the Church had consolidated. After its fall, the Church could still stand alone.
- ② What is Xty? Council of Nicea 325, called by Emp. Constantine, all churches were represented, against Arius of Alexandria: (Jesus was a demi-god, son of God, inferior to God, not perfectly divine). Athanasius stood for the Church + the church won.

Arius (homo-ousion) = the being of Jesus similar to God.

Athanasius (homo-ousion) = the being of Jesus the same to God.

Many other councils followed to decide many other questions on Christian faith.

↳ At the end of all these councils, came the greatest teacher after Paul,

Augustine 400 (made so by her mother Monica with prayers + tears).

On the basis of the decisions of the councils he wrote many books.

He emphasized two things: (became xian by reading the life of St. Antony)

1. Grace of God - a British monk came and emphasized good works for salvation. Augustine said no. One worked because it was only a way of praising God + thanking for His goodness. But the whole work of salvation is the grace of God. "Of course I must do good works, but not to save my soul. The saving of my soul is by the love of God."

2. The Church - against Donatists (those who formed a separate church because they thought the people who had compromised during the persecution should not ... pardoned + accepted back into the church). So Augustine had to fight against this: he knew people must be faithful to the church even when it was wrong or sinful: it was only human to sin. (those who did not separate became called catholic = one with the church of the world).

② The organization of the fighting vanguard (修道) - The monks

↳ Anthony - hearing the story of the rich young ruler he sold all his property + went into the desert to pray. Later people came to him for prayer + healing. Twice he went to Alexandria + helped much.

↳ Monasticism was started.

② Extension of Church in disorganized Europe + creation of a new civilization: c. 500 to c. 1500.

This is the long age called the Middle Ages (bet. Rom. Civ. + Ren.)

1. Gibbon "Decline + Fall of the Rom. Emp" describes these 1000 years as a continuous decadence.

Successive barbarian invasions, increasingly destructive :-

① c. 410 The Goths sacked Rome. Then the East Goths came after them and destroyed more than the Vandals came, very destructive; went to Spain & finally to Africa. 430 took the city in Africa where Augustine was bishop.

One after another they came. Arabs 622 unified by Mohamad conquered Jerusalem & had all the old Rom. lands. The churches became enslaved by Mohammedans.

② Conquered Africa, Sicily, Spain, then defeated in France. They withdrew to Spain + remained there for eight hundred years they were more dangerous, because they had two or 3 religions. So wherever they went a of became weakened.

③ 800 Charlemagne - made emperor by the Pope over the Romans. Great improvement. After his death, the world was -

④ Northmen or Vikings came from the North + destroyed everything. Some occupied France + became Normans, in 100 yrs became civilized. 1066 conquered England.

900 - 1700 the lowest point of European civilization

2. These 1000 yrs. were not only the decline + fall of Rom. civilization, they were the rise + growth of the New Rom. civilization. The work was mostly done by the monks + nuns. They carried all barbarian. Most of the iron, steel and built them the iron with, thus creating a new civilization. They were taught to work, to build houses, to grow the crops, to make wine + timberland - the iron mines and a kind of towns built around + at the end of this period the universities were established by monks.

3. Results :-

- 1, The church began converting all the barbarians who came into Europe.
 - 2, The church created a new civilization teaching them work + cooperate
 - 3, The church got power + wealth. It was so useful in helping society. The church leaders were barbarians too, so they too quarrelled. The bishops were mostly sons of rich influential men. They had no good morals and christian life. Xian life became very difficult.
- Renewals characteristic always appeared in the new orders of monks + nuns
- Monastic renewals:
- a. Benedict - of Italy built a famous monastery. Everywhere there were Benedictine monks and monasteries. "Work + pray" was their rule
 - b. Cistercians -
 - c. Bernard in Clairvaux
 - d. Francis - of Assisi. Made a great revival in the monastery. He said to be the one nearest to Jesus. The monastic orders were founded or called Francis + Clare - the two orders were called by the name of their founder. They specialised in poverty + the study of the lives of Jesus + Mary.
 - e. Thomas Aquinas - a philosopher + theologian. He was very clever + made some of the best of his time.
 - f. Scholasticism - logic + science of the Middle Ages.

Miss Walker 1-112-116 :- Wrong Ideas + Practice in the Church in the M.A. :-

^{1 hour 25.2} We should honour & respect the saints & martyrs. In the Middle Ages, people in the Catholic Church had this over done. They had statues and pictures. They got crazy about the relics of the saints & martyrs. Gradually they had the habit of praying to the saints, esp. Mary. They did a lot of pilgrimages + went to the places where the saints had

St. Catherine of Siena (died 1380)

Her life was influential to many people & we can learn a lot
from her letters. Myrtle writing to the Pope & others. Great sense
of peace & meaning. Also the "Dialogue" - the book of her letters
and other writings. (Also see "Dialogue" from the ground in prayer
into a book "Dialogue" and more than 100 letters. 1380-1381.)

John Wyclif (1324-1384) :-

Noted Eng. reformer, born in Yorkshire. Went to Oxford. Became rector & the King's chaplain, close relation with Prince John (of Gaunt). 1376 called to give account of his preaching at St. Paul's. 2nd hearing at Lambeth 1378 protected by the Queen mother. 1378-1382 taught at Oxford. Doctrines carried to Prague & served as the basis of the revolt under John Huss.

Contribution to the Reformation - the idea of the right of the individual to form his opinions on the basis of Scripture & reason. Unimportance of State & Church traditions. National rights against foreign aggression, as the Pope.

Wrote "De Dominio Divino" & "Cirili Dominio" trying to show the supreme authority of Scripture :: must teach it to every man & in the common tongue. Wyclif's Bible. He sent out young men to preach it & people were glad to hear it.

His heresies - fundamental notion was a divine law - lex aeterna - superior to all earthly laws & not instructed to any human person or institution, found in the ind. conscience. Denied transubstantiation. Church cannot be controlled by any one person, authority of the Church depended on the life & purity of its members. Denounced the monasticism. "Lollardy" = following of Wyclif spread a century after his death.

John Huss (1370-1415) :-

A Bohemian religious reformer. Studied at University of Prague, later dean of philosophy. Rector. Read Wyclif's writings & lectured on them, translated them into Bohemian. Defended Wyclif from the pulpit. Confessed to the Queen of Boh. :: Wyclif under charge, he too forbidden to lecture in the city. Wyclif's writings burnt by Lochowicz & Prague. Huss began denouncing the corruption of the Church. Debates.

Wrote "On the Church" Huss went to Constance. Accused of

39 charges. Tried as a heretic. Books were burnt. 1415 July 6th Saturday
condemned + burnt at the stake for heresy. His ashes thrown in the Rhine.
His death caused sorrow + indignation which led to the dispute over

Dictionary of the New International Encyc.

Other Ref. Jacobs: 156-160

Broune: 254-263

Outline of Xty v. 2. 365-368

Erasmus, Desiderius (1466-1536): -

One of the greatest scholars of the Renaissance + Reformation period. Took priests' orders,
but left + never returned lived at Paris, England. Wrote 1500 letters, great friends
"The Colloquia" = comments on vices + follies of priests, monks, philosophers,
miracle, relics... Critical scholarship in his edition of Gk. N.T. He took no
side when the Reformation came. Cool, critical. Insisted on liberal study +
freedom of thought. The foremost humanist. Loved travel. Edited classics in Latin, Gk.

Born in Netherland. A Dutchman

Friends: More, Colet. Leader of Humanist movement (interest in Gk. Latin lit.
Independence of spirit toward the Church. The Church was right in disagreeing
with the scholars of the New Learning: they were putting too much emphasis
on the study of men (Gk. writers) + pay no attention to God.

At first he supported Luther, but when he saw Luther had too
earnest religious interest, he could not follow him.

Lindsay 253 - Erasmus' work important for the preparation of Luther for
his that was revolutionary. All the things he attacked were bad. Positively
he insisted that Xty could become strong again only if people went back
to the study of the Testaments. His followers thought Luther was the man who
did the things he taught.

Lindsay 185 - But other followers + E. did not like Luther: they said
the writing of Luther would create a tumult.

Lindsay 187 - The Xian Humanists were like children in believing that the govt. and the pope could be leaders in reform. They were humanists themselves for they could enjoy paintings + poetry. The Xian Humanists teach a reasonable Xian life, attacked pope, and laugh at the monks, attack bishops, but did not help the common life of the Xians. What Erasmus wrote was full of irony. Revolutionary in thought, but cowardly in action + life.

Erasmus became an orphan at an early age. He was alone all his life. Healed in no one except in himself. Convinced that Xy was serious practical. Xⁿ reformation was a renovation of morals. He preached peace, + in 1517 was a student. 1499 visited England, was made a firm 1st humanist.

Then he translated the N. T. in 'gk.

His literary works that meant to revive the reformation were:

1. Handbook of the 1st Soldier 1503
2. Inculcative Principles (1500-1510)
3. Enchiridion moriae (Book of 101) 1511
4. New Testament 1516
5. Colloquia (dialogues) 1518

Value of Xⁿ humanism:

1. Purpose - work for a great moral reformation + mankind.
2. Preachers - ...
3. Faith + reformation - a great re-orientation of religious life.

Weaknesses of the Renaissance:

1. Limited to a time & place (Italy) (a time of revolution)
2. To some esp. Pope & secular princes, it only meant additional sources of enjoyment - picture, rare books, music, jewels -
3. Had no real sense of what was needed for that renovation of morals. Lectures did not help the masses of people.
4. Blind to the need & thirst of the common people who needed a feeling of being forgiven by God for their sins. The power of death & judgment always before their eyes. Longing for salvation - so no time, the government could do nothing.

Introduction - Why Luther was so successful:-

Lindray 1517-1518 Bishops + abbots + some popes had tried to reform the church. So they called big councils, but failed, because the powers of the officials + pope was so great, that it could not be broken. So the reform of the church by the church, failed.

Then humanists Erasmus + others, they tried to say satirizing + attacking the faults + ridiculing the monks, by making people study gk + Latin N.T. that failed also.

Luther succeeded. He never wanted to reform the church. He was not only of finding God. He was a typical monk + monks were selfish seeing their own souls, how to know God + be saved. So people trying to save other people + not themselves always fail. Salvation begins with individual. Luther was what you call a truly religious man. Purely religious, not ethical.

(3) Step by step:- everything went step by step + slowly. The hour he had been known as very pious, learned, good teacher, good preacher, nailing up the theses - a challenge to the Pope + the bishops, which caused great excitement. When excommunicated by the Pope, he burned the Bull of the Pope, the German Emperor, Charles called Luther to the court (the diet), he came out, but suddenly he disappeared, then it became known that his friends had taken him to a beautiful great castle in a forest, there he quickly translated the Bible into German, then he married. Therefore all the common people could follow the development of Luther + could understand him. So he could have the sympathy + understanding + enthusiasm of all people. Not only were his actions clear, but his writings were clear + well translated. He wrote the style of his time, popular way of speaking, so people could understand easily.

So the person + the life of Luther were themselves the Reformation: very concrete + easy to understand. Since Luther was a religious man, so the Reformation was a religious revival. He was the embodiment of personal piety.

Luther's youth and Education :-

Lindsay 143-

Born at Eisleben, spent his childhood in the small mining town of Mansfeld. When L. was a child, the family life was one of grinding poverty. Grew up among the hard, grimy, coarse surroundings of the German working-class life. Severe parents. Simple political + ecclesiastical ideas. The unseen world was never out of his thoughts.

Went to the village school in Mansfeld. 1497 sent to a school of the Brethren of the Common Lot in Magdeburg. Then to St. George's school in Eisenach for 3 yrs. free of charge: Poor scholar. 1501 entered the University of Erfurt, the most famous in Germany then. Great variety of learning + studies there: more modern type of scholastic, the Scotist, nominalist phil., biblical interpretation, humanism, Hussite doctrine....

Luther was sent to learn law. Scholastic Phil made him busy. Did some Latin classics too. Attended some Humanist lectures. Hardworking, bright, sociable, musical "The Philosopher, the Musician" his nicknames.

Played lute, sang, ready to debate. 1502 Bachelor's degree, 1505 M.A.

He may have begun to attend the lectures in the Faculty of law, when he suddenly entered the Erfurt Convent of the Augustinian Friars.

Reasons for entering the Convent - "he had doubted of himself. He doubted whether he could ever do what he believed had to be done by some to save his soul if he remained in the world." Such thought was the result of his being brought up in the knowledge of hell, torments, pictures of the Last Judgment, pictures showing only monks + priests

were saved, and pictures of this sort were making deeper & more permanent impression on him as the years passed. Could he escape hell & enter heaven if he remained in the world? It troubled & confused the student.

One of the characteristics of the Renaissance :-

The 16th was the great period of rebirth of civilization. People became once more interested in Greek classics & philosophers. Roman & Greek painting, sculpture and architecture were imitated, and with imitation new ideas developed.

Luther too did not want anything new, but to have a rebirth of the early Apostolic Church. He protested, ^{protest} the Scholastics who wanted new ideas. The one subject that the humanist & the Reformers agreed was to go back to the Bible. Both Erasmus & Luther agreed on this point. Thus thousands of actions and ideas sprang up from the old. There is no need to try to be original. Only doing what is good and beautiful and true will naturally bring original results.

Luther's Religious Experience :-

Lindsay 193-213.

In college, he was not among the highest scholars who called themselves 'poets' or were humanists. He was considered a musician, lower than the poets. He had good reasoning power & was never afraid of tackling big problems. He was a poor boy & had to beg for money until a lady called Schönberg-Cotta took him into her home & cared for him.

(Novel in letter form telling Luther's life: "Chronicles of the Family Schönberg-Cotta").

He was very conscientious, and was always afraid of being wrong & punished by God. One day in a thunderstorm, he was so afraid that he flattened himself on the ground & cried to St. Anne (Mary's mother) "Dear St. Anne, save me and I'll be a monk." Being a

true and concrete man, he entered the monastery two weeks later. He became happy + was given a Bible bound in red leather. He was very happy about it. Gradually he became unhappy again, and was not satisfied with his general confessions. Then he went to confess all his sins from childhood. Thus he worried and worried, and suffered from his worrying + scrupulous conscience of knowing God and he saved.

Such struggles went on for 2 yrs. until John Staupitz, the Vicar-General of the Congregation happened to come to the convent + gave him help. Staupitz pointed out that it is right to contrast man's sin + God's holiness, but should be wrong if he keeps these two thoughts in permanent opposition. He explained that God's promise was man could have the righteousness of God + have fellowship with Him if man trusted in God. The just live by their faith. Then Luther had the sudden enlightenment and became comforted. ^{making him feel it the result of} This inward change altered nothing external.

Luther's early life in Wittenberg :-

Lindsay 205:

1508 went to the small University, at Wittenberg (a small town of 3000 inhabitants, poor, remote, altogether unfit for a University).

He taught the ~~Dialectics~~ Physics of Aristotle. Studied Augustine + began to preach to the monks, and taught as a professor.

1511 ordered to go to Rome on business, selection was an honour. He went through the Holy City carefully + reverently. But one when climbing on his knees hence the Scala Santa (said to be the stone steps of Palatia's house + Jesus had walked on them), when half way up, thought of "the just shall live by his faith" he stood upright + walked down. He saw the moral corruptions of the city, the sinful princes + monks. 1512 returned to Erfurt + got a Doctor's degree of Holy Scripture. Taught theology after Staupitz.

Important Events in Luther's Life:-

in convent

1505 L. entered the Reformed Augustinian convent at Erfurt. The man in charge was Staupitz. S. was kind to him & told him that repentance did not mean punishment for sin but an inner change caused by love for God & by his own good resolution he would never improve, but he must look to God & God would forgive. Jesus is not the judge so much, he is the loving Saviour. It was S. who led L. to the right path of religious life.

L. mistook justification for sanctification. The medieval idea was that man must be good before he could be saved. Man must be saved by his good works & his good feelings. L's feeling was sorrow for sin (2 kinds: @ sorry for sin: afraid of punishment, attrition; @ sorry for sin: have done something to hurt God & His love for us. contrition). Luther's was contrition. He felt he had not got it. Contrition based on love of God & L. felt he did not love God. So he was suffering & almost despaired. So by going to mass & confession he tried to change attrition into contrition.

1508

enlightenment

L. wanted to know "What shall I do to be saved?" His answer was "you have nothing to do, God does it all; you have only to accept, to say 'yes, Lord, thank you'". When reading Rom. 1st-17 he suddenly understood.

The feelings of Luther & his experience at the time of his enlightenment was beautifully expressed in a hymn he wrote in person "Song of the Sinner", for the highest benefits which God gave us in Christ. "Reprieve for what God has done. My despair troubled God & He sent Jesus to me. I have only to hold fast to Christ and He rights for me. His life has swallowed up death. I believe it to be so. It goes to Heaven and sends His Spirit to me. Thus I have found peace and happiness."

Luther, a Professor in Wittenberg. 1508-1517

Luther spent 9 quiet years here as a successful professor. He preached, he did important business for the Order. 1511 sent to Rome on business and was greatly shocked by the doings of the Pope and the priests & bishops (getting money, lack of faith, moral corruption).

Luther's 95 Theses. 1517

- 1-4: States the main thing. Penitence is the thing of the whole life. The opposition of the selling of indulgences was many-sided. But only to find the chief reason was that of religion. From the religious pt. of view it takes the whole life to do penance. The whole life must be an act of being conscious of sin and humility & the acknowledgement of God.
- Whereas all this talk of indulgences tends to take away the sense of sinfulness, of weakness. They only made people feel all right, that means committing the same sin of the fleshless.
- 5-7: States that the Pope has no power to remit sin. The indulgences are to excuse punishment in purgatory, wrong idea.
- 8-29: Indulgences could be bought for the dead. Indulgences should be for the living only. Death is the greatest punishment. The Pope had no power over purgatory. The dead do not need them. (Logical conclusion of No. 13 that death pays all the sin, that means there is no purgatory.)
- 30-40: Indulgences for the living. Confession ticket sold before sin was committed. Indulgences without contrition are useless. If people are truly sorry for sin, there is no need for indulgences. It is difficult to seek indulgence & contrition at the same time.

Lutheran Hymns in 普天頌讚

- ① Ein feste Burg. A Mighty Fortress is Our God, 堡山保衛歌 (302)
1529. Music arranged by L. from an old melody. Words based on Psalm 46.
This has become the Reformation Hymn.
- ② Aus tiefer Noth Schreie ich Zu Dir, from Depths of Woe I Raise to Thee. 深處呼求歌 (277)
1523. Words based on Psalm 130 melody appeared in J. Walther's Hymn Book
in 1524. Hymn for sorrow + suffering.
- ③ 452 not by L. probably a mistake.
- ④ Es ist gewislich. Great God, what do I See + Hear. 預備見主歌 (73)
based on 1 Thess. 4¹⁶⁻¹⁷ not by L. but by Colliger. Melody by Luther, maybe
1535. Hymn of judgment.
- ⑤ not in our Hymn Bk. Nun freut euch, Dear Christians, and all
Beyond. Words by Luther 1523 based on Rom. 3²⁸ and the whole
gospel message.

v. 3 "My own good works avail me naught,
Free will against God's judgment fought.

My fear increased till sheer despair

v. 5 "God spoke to His beloved Son:
From sin and sorrow set him free
Slay bitter death ---

v. 6 "A servant's form [Jesus] bore
To lead the devil captive.

v. 7 "Do me [Jesus] spake: Hold fast to me --
For I am thine and thou art mine
The foe shall not divide us

v. 8 "The foe shall shed my blood ---

But life shall crown death the victory won ---

(Lutheran Hymnal 387)

The Leipzig Disputation 1519

Debate with Dr. John Eck. It was very impressive. Luther never wanted to oppose the Pope until now. He was forced to see clearly that he had to oppose the Pope.

The 3 Treatises of 1520

Ref. the world 158-163 86-89

1. Christian Liberty
2. To the Xth Nobility of the German nation
3. Babylonian Captivity of the Church.

God's grace is given freely to us, we answer by freely loving & serving him.

The leaders of Germany greatly approved of Luther's idea of unity within the nation against the schism of the Pope.

Disputing with the church on the Sacraments

(Sacrament is an outward symbol of inward reality)
Rom Catholics have 7 sacraments

1. Extreme-unction - a sign of God's special blessing (the dying or the way to heaven)
2. Marriage - sign of union of husband & wife
3. Baptism - sign of the washing of sins
4. Holy Eucharist - sign of union of God with man
5. Confirmation - confirming baptism
6. Ordination - ordination of ministers
7. Holy Orders - ^{laying on of hands, ppl get grace} ~~laying on of hands, ppl get grace~~

(Baptism, Holy Eucharist, Holy Orders, Holy Orders, Holy Orders)

Luther wanted to keep 3, Baptism, Penance, Lord's Supper
Luther's opinion on indulgences: that he thought there is more than 1000
years.

The Diet of Worms 1521 April:

The Diet of Worms was the German government. The German Empire was a loose federation of states + the Emperor was the chairman. He had traditional dignity. He was elected by 7 princes called Electors. One was Frederick, the Elector of Saxony, very influential, who was Luther's friend. At that time the old Emperor died + a new Emperor had to be elected, so Frederick had great power.

Charles V was elected. This young emperor became life-long enemies. Entirely medieval in his thought. He thought he was the head of the church, and he would oppose the Pope. From the very beginning he disliked Luther. Spain + Austria were most powerful (Spain had just finished the war against the Arabs, Austria had just driven out the Turks). Charles' father was Austria, + mother Spain. He speaks only Spanish.

His purpose in coming to Worms was to discuss his problems with church leaders. But that took place after the normal Diet. Then discussions took place concerning whether he would take back his opinions against the Pope + indulgences.

The Conference 1521 :-

Luther decided at the Conference that he could not take back what he held right. So the Emperor + Princes decided that Luther was to be condemned as a heretic.

Before the condemnation took place, Luther suddenly disappeared.

One month after Luther's departure from Worms, the Emperor's edict came out which was very strong allowing not^{only} the killing of Luther but also his adherents. Pope was delighted + made a lot of exhortation. Even Henry VIII of England congratulated the Pope who named Henry the Defender of the Faith.

A feeling of great despair arose among the people and some nobles, thinking that a great cause was lost.

At the Wartburg 1521 :-

Frederick the Elector did not want the Word of God to be opposed to, nor did he want to the Emperor to oppose him, so he hid some of his men to have Luther "put up" somewhere.

They took him to one of the castles of Frederick called the Wartburg with beautiful surroundings.

Luther needed it had his beard grow + looked much better than he did his translation of the Bible into German (L.T. only).

This Marriage + family life :-

18 13. 11

He thought that marriage was one of the main ways of living life. Country + marriage were not a problem in education. The main matter was to be successful, and to be successful had no connection with the way to be successful. He was not a religious man.

He was very happy being married + in a family. He always had a good family.

Of course, the first ladies began to attack him, seeing him as wanting to improve the law. He wanted to get married. But the women, the women of the world of his time were in a state of a state of a state.

He wrote many letters to his wife and his wife.

Outcome of Luther's Teaching :-

- 1) The Protestant Church - breaking away from the Roman Catholic Church
- 2) The peasant war - The nobility supported Luther for their own purposes. The peasants supported him as a for their own purpose of freeing themselves from the pieces and the nobles.
- 3) Luther's success in his religious mission - in the same mind there is a religious spiritual world. Luther succeeded in the end and he succeeded.

Luther's life work :-

- ① Education.
- ② Organization of churches.

John Calvin (1509-1564) :-

H.R. 13/12

I. Life :- Calvin was a lawyer belonging to a much better society than Luther. Accustomed to upper social life.

II. Calvin's Contributions :-

1. Systematic thinking
2. Systematic organization

iii. Conversion :- Became so by reading the Bible & Luther's writings. Never said anything about his conversion because the leader of the Protestants of Paris.

IV. Conflict with king of France, Francis I - The king had real power, but the nobles still had some. Francis plan was to unify France completely under himself. He saw that the teaching of freedom of Luther would hinder his plan. So he turned against the Protestants & accused them of being against law & order.

① 1536 - Calvin had to run away from Paris & went to Switzerland to explain Protestantism to Francis' "institutes of the Christian religion" during thoroughly with
1. Church organization & government
2. Theology

V. ② 1536 - Geneva, a little town, was ruled by the people. Calvin had to explain Protestantism to Francis' "institutes of the Christian religion" during thoroughly with
1. Church organization & government
2. Theology

③ Calvin met with a group of men who were called "the magistrates" & they were very influential in Geneva.

④ Calvin was very influential in the matter of church & state, on re-communication.

After one year Calvin left Geneva.

- ④ After some time, the government began to see that they needed an educated man like Calvin to train the citizens. So Calvin came back.
- ⑤ Preaching, teaching, strengthening the life of the church, was Calvin's work. People became strong citizens & good Christians. He made Geneva an entirely different city. Every body of citizens & government was ruled with rules.
- ⑥ He never controlled the government, but he made it good, by training good citizens so that they would establish a good government & support it. The result was that the little Republic of Geneva able to stand firm in great difficulties:
- a. In Calvin's time - a great difficulty arose when Servetus came to Geneva.

Troubles in Geneva -
 i) Burning of Servetus for blasphemy

Servetus was a writer who wrote unchristian books & taught unchristian theology chiefly on the divinity of Christ & all people in his time considered him a dangerous man for he would excite people to rebellion & trouble. France condemned him to death. He came to Geneva. The governor of Geneva felt in a state of siege, if Servetus were allowed to stay, he would teach & cause discord & disorder among the citizens. So they put him in prison & found guilty of blasphemy, and sentenced to be burnt. Calvin asked that he be executed without burning, but the council said no on the ground that they must maintain their reputation of being law-abiding. So Servetus was burnt.

This is considered as the greatest sin of Calvin. It is who know Calvin would think so. But it is not true. What is true is that Calvin

4 R. 23. 13

② Scaling
of city walls

approved of the decision of the government to put Servetus to death
b. After death of Calvin 1602 - the greatest military difficulty of
Geneva took place. Their neighbour, Savoy, treacherously
sent soldiers to scale the walls of Geneva on Dec. 12, (the
longest & blackest night). Everybody came out to fight &
managed to drive the enemy away. The day is still
celebrated with great joy. There is now a beautiful
wall & garden, with 4 statues of Calvin, Knox, Farel,
and Cromwell.

II. Influence of Calvin :-

far greater than Luther. He established the Church in France and
Geneva, & wrote a great deal. John Knox, his follower, established
the Church in Scotland. 1620 Pilgrim Fathers who went to America
were his spiritual grandsons. They learned the art of training
good citizens. They derived the idea of democracy from
Calvin. Cromwell & Puritans influenced by him.

General Church History (H.R. 23)

Walker Ref. 1

Ref. A First Church History by Miss Vera E. Walker

Preface: some account of the church in all centuries in all countries
Trying to tell the story of each gp. of Xians of this bk. strengthens
+ deepens the reader's loyalty to his own church + deepens
his understanding of that of other Xians, it will do something to
prepare the way for the reunion of Christendom.

Chap. 1: The First Xians (1st 2nd C):

① Rom. Empire - Rome, Alexandria, Pompeii had great buildings,
temples, libraries, baths, gymnasia, schools, shops, markets,
banks, good roads, ships, all signified the wealth and
culture of the times.

↳ official language was Greek.

↳ free religion + worship of gods for the conquered peoples.

But Caesar himself was above the gods, man's first loyalty
was to the Emperor.

↳ Evil - slave system. Ill treatment. Unwanted babies + old
people died miserably

② Jews - special liberties for the worship of Jehovah. Better
treatment of slaves among Jews.

③ Xians - rose among Jews, but diff. which aroused Jewish
opposition. Inviting any + all to join them without first
becoming Jews. Xty overflowed

④ Xian Faith spread - St. Paul carried it west thru
Asia Minor, to Greece + Rome. Persecution of the Jews Xians
scattered the Xians of Palestine:

a. St. Mt. went to Arabia

e. St. Joseph → England

b. St. Mk. to Alexandria

f. St. Thomas → India

c. St. James to Spain

g. St. Jude → Syria, Persia.

d. Family of Lazarus to Gaul (Germany)

then to Scythia, Mesopotamia, Chaldea. Healed + helped
all those they met. The earliest hymn about their faith as a river.

Notes

⑤ Xian life - in Jerusalem

1. shared everything
2. kept his own but helped poorer neighbour. Collections for xians in other parts. Hospitality to travelling Apostles. Providing for those poor of the Church.
3. Worked all day and any trade (excepting idol-making, gladiolator, or connecting with soldiers or sinners)
4. Visiting him collected sick people in his home.

⑥ Baptism - dipped under running water followed by laying-on of hands to receive the Holy Spirit. Soon the custom to recite a short statement of belief before entering the water (the 1st Creeds). Children were baptized. Grown-up baptized after he had been taught the Faith (by the Apostles through preaching + letters).

1. 1st life of Jesus written by A.D. 60, others by the end of 1st Century, longer + more elaborate system of education
2. @ baptism, one renounced the devil, then signed with the Cross + anointed with Holy Oil + received Holy Communion at once.
3. @ baptism on Easter Eve. Given a white robe = new life.

⑦ Govt. of the Church - Elders or Presbyters, Deacons. Later Bishops (overseers)

⑧ Xian Worship - 1st in the Temple + Synagogues later their own churches. Rectangular building - Apse at one end with a platform, behind the altar and the one who presided over the service. A rail bet. this + congregation.

2. Prayers, prophesying, explanations of prophecies, teaching, hymns, readings from scriptures + Apostolic letters (1 Cor. 14^{26f})
3. The Lord's supper - after the Agape (love-feast) in evening

later in the very early morning, then called Eucharist (Thanksgiving),
 ∴ Thanksgiving + joy were the rule of its prayer + praise.

Records of these in A.D. 100, in A.D. 150 Justin Martyr gives an outline:

- 1. Scriptures + letters from Bishops, prayers, Kiss of Peace, Bread wine water. Prayer of Thanksgiving + Consecration Amen, Communion of people + carrying away of the consecrated Bread + the wine, collection for the poor). * 2-3 those officiated wore white robes.

Later each church had its own form of service = Liturgy Eucharist on festivals. Prepared with fasting for it

Chap. II: The Witness of the Martyrs (2, 3 C).

① Persecution by Jews (stopped by A.D. 70)

② Persecution by Pagans because

1. Xians regarded as a sect of Jews hated for their exclusiveness + refusal to recognise any God but their own, or offer sacrifices to Emperor's statue.
2. Xians seemed to be atheists for had no temple or idols
3. accused of practicing dreadful things at secret service.

③ A.D. 64 a fire in Rome burning the poor parts + the palace of Augustus Rumours: fire started by Nero (the emperor), started by Xians. Nero trying to rid the rumour by putting Xians to insulting deaths (recorded by Tacitus the historian)

④ Catacombs underground passages used as cemetery.

⑤ Later persecution. - A.D. 107 Ignatius, Bishop of Antioch, devoured by wild beasts. A.D. 156 Polycarp, Bishop of Smyrna. Blandina a slave girl in A.D. 177. Cyprian the great teacher + writer, Bishop of Carthage. St. Perpetua 203 A.D.

⑥ St. Perpetua - died in the arena with courage + joy (P. 16)

⑦ Last Persecution - Emp. Diocletian (294-305) churches were to be

confiscated + Scriptures burnt. Even in Britain, Alban died for it.

But Xty spread.

⑧ A.D. 313 edict of toleration issued by Emp. Constantine who saw a fiery cross on the eve of a victory. Churches restored. Free worship for all. He befriended the Church.

Notes

⑨ Apologists - those who write to explain + justify Xty

1. Justin Martyr - Apologies.

2. Clement - for Xians

3. Irenaeus - Against the Heresies (martyred in A.D. 202)

4. Tertullian - an Op African. (160-225)

5. Origen of Alexandria (185-254) - commentaries on the Scriptures.

6. Cyprian - (martyred in A.D. 258) wrote mostly on govern. + discipline of the Church; a bk on the Lord's Prayer

Subjects for Papers:

1. Why I am interested in the Church, and not in Church History (or)
2. A Short Drama of Luther's life

Martin Luther

P. 1

- References :
1. Road to Reformation
 2. A History of the Reformation
 3. Luther's Primary Works
 4. Reformation Writings by Martin Luther
- H. Boemer
J. M. Lindsay
N. Wace (Editor)
B. Lee-Woolf

Outline of paper :

- I. Introduction
- II. Important events in Luther's life
- III. Important writings of Luther
- IV. A short drama of some incidents in Luther's life
- V. Conclusion

Mc Ju - Xae

W48703

Nov 17th 1948

I. People have two different ideas about Martin Luther and his work of a reformer. Some people regard him as the greatest heretic that ever came out of the Church; but some feel that he was the greatest man inspired by God and is the founder of the church. Of course those who hold these two opposite views are apt to be confused by their prejudice. The strict Roman Catholic and the liberal Protestant are typical representatives of these two views. But we as Christians, ought to have our own unbiased point of view. We must suspend judgment before we make a fairly thorough and objective study of Luther's life and his work.

This paper is just a little attempt to present Luther as he was. From this we may draw our own conclusion.

II. Important events in Luther's life :-

- 1483-1496 : Early years at home. Brought up by stern Christian parents who were miners. Went to school but learned very little. Musical talent awakened. Learned to take life seriously from early age.
- 1498-1501 : At school in Magdeburg and Eisenach. A "Poor scholar." Mental faculties developed.
- 1501-1505 : In the University at Erfurt. A bachelor of arts, interested in religion.
- June 1505 : Became a friar, because of his anxiety over his sin and fear of the Last Judgment.
- 1505-1508 : In the Black Cloister at Erfurt. Entrance into priesthood. Still troubled about his sins.

- 1508-1509 : Teacher of moral philosophy at the University of Wittenberg.
- 1510-1511 : Journey to Rome, shocked by the corruption of the Papal court and Christian life and the immoral life of priests and monks.
- 1512-1517 : Doctor and professor at Wittenberg University.
April-May 1513 : Enlightenment of justification by faith.
- Oct. 31, 1517 : Writing of the 95 Theses on Indulgences.
- June, 1519 : Had a disputation with John Eck at Leipzig.
- Dec. 10, 1520 : Burning of the Bull of the Pope and impious books.
- April 1521 : At the Diet of Worms.
- May 4, 1521 : Kidnapped to the Castle of Wartburg. Translation of the N.T. into German. Change of appearance from monk to knight.
- April 19, 1529 : The Protest was read in the Diet from which comes the name Protestant.
- Marriage.
- Feb. 18, 1546 : Death, at the age of 63.

Some of
 III. the writings of Luther :-

1. A Short Catechism
2. The Greater Catechism
3. Address to the Christian Nobility of the German Nation
4. Christian Liberty
5. The Babylonian Captivity of the Church
6. The Ninety-five Theses
7. A few hymns
8. Letters

IV. A Short Drama of some Incidents of Luther's Life :-

Act I - A Farewell Party

Setting - Luther's "master's quarters" at Erfurt. A table at the centre of the room which is disorderly after a big feast.

Characters - Luther, a few friends (students)

A : "I have heard... a rumour about you wanting to enter the monastery. Is it true?"

L. : "Well, I am going to do so. I..."

Chorus : "What, why?" "Do you really?"

L. : "Yes. I have come at last to make up my mind."

B. : "At last? Tell us all about it, will you?"

C. : "Please do. It seems so incredible that you should leave us!"

D. : "...as friends, I have been troubled by my sins for many

year. I have tried everything in the hope of calming my suffering spirit, but it is no good."

A: "Yes, we know all about this. But tell me, why choose the cloister among so many ways? That's what I don't understand."

L: "Well, it is like this. As I was on my way back from visiting my home, a heavy storm suddenly broke, and I was hurled to the ground by a lightning-bolt. Overcome by panic, I prayed to St. Anne, and vowed that I should become a nun."

B: "But, Mother, that was made in a panic-stricken spirit, and that kind of vow does not count."

A: "Then, as it will never hold, when a storm is made, it is made, you may go any way out."

L: "No, and I don't want any way out. I want to become a nun, and that immediately, for to-morrow I shall leave you."

C: "What, so soon?"

L: "Yes, to-day you see me, and to-morrow nevermore."

B: "Oh, Mother, think of the happy time we have had. How everything will be different."

L: "Come, my dear friends, let us drink the last cup."

B: "To our happy memory."

A: "To your future."

C: "God bless you, dear mother!"

L: "Good-bye to you all, good-bye to my family, and to the world. Good-bye, Mother! God bless you, good-bye."

(They drained their glasses, and solemnly bowed their heads. Lillian falls.)

Setting - At the door of the castle church. Noon.

Characters - Luther (holding a hammer, nails, and a piece of paper),
John Schneider, Luther's famulus, a few passers-by.

John: "Let me tear away the old bulletins first."

L.: "Now, I shall nail this up."

John: "I hope some professors and scholars will not fail to notice it."

L.: "Well, I hope so too."

John: "Here are already a few men coming our way. Look."

L.: "Yes, they are coming nearer. Now, I have finished. Let us go before they come nearer."

(Luther and John go out.)

Passer-by A: "A new placard."

Passer-by B: "Yes, what is it?"

Passer-by A: "It seems to be something about the selling of Indulgences."

Passer-by C: "What, Indulgences? What about it? Does Prof. Luther want us to question and discuss about that?"

Passer-by A: "If you are interested, you'd better look at it yourself."

Passer-by C: "Indeed, I shall. . . . This is really very extra-ordinary. I must go to tell my friend Prof. K and see what he feels about our father."

Passer-by A: "Yes, let us go, A, to tell some of our learned friends. They will be much interested, I am sure."

(The passers-by go out. Curtain falls.)

Act II - Bonfire at the Elster Gate :-

P. 7

Setting - The town carrion-pit near the Elbe outside the city.
A big bonfire is burning morning. Cold.
Character - Luther, Agricola, professors, students.

L. : "Agricola, have you brought the booklet in which is the Bull?
and all the copies of the canon law? and all the impious books?"

A. : "Yes, they are all here. When shall we begin?"

L. : "When? Oh, now. Is everything ready?"

A. : "Yes, everything is ready, and they are all waiting."

L. : (stepping up to the fire, threw into the flames the canon law,
the books by Eck and Emser. Then he steps up nearer to the
fire, trembling and praying, casts in another book containing
the Bull. As he is doing this, he says)

"Because thou hast brought down the truth of God, may the
Lord today bring thee down unto this fire."

Students + professors: "Amen."

Professor A: "Let us now return to the university."

Professor B: "Yes, let us go, as we are through."

(Silently and solemnly Luther goes out with the other
professors, leaving the students to conclude this
pious spectacle. Curtain falls as the students are
singing.)

Setting - the court of the Palace. Full of nobles and princes and cardinals. Hot and dim. On a table some books

Characters - Luther, the Emperor, John Eck as Official of Trier, Jerome Schurf as Luther's legal adviser, the Electors, princes and cardinals and many others

Scene: - First sitting of the Diet:

Spectator A: "Here comes Martin Luther, look. he has entered the room."

From the crowd: "Praise the man! Fear not death, it can but slay the body: there is a life beyond!"

(Every eye is on Luther while he is led to stand before the Emperor in his rich robes of state; and Luther in his coarse monkish garments. An intense silence as the two opponents face each other.)

Official, Eck: "Martin Luther, His Imperial Majesty has ordered you to be summoned here in order that you may recant and recall the books published and spread by you. Wherefore I, in the name of His Imperial Majesty and of the Princes of the Empire, ask you: first, do you confess that these books here, and now named one by one, are yours? Secondly, do you wish to retract and recall them and recant their contents?"

Jerome: (loudly) "Let the titles be read"

(Someone steps forward taking up the books one by one and reads their titles.)

Luther: "In a low voice, clear, and gradually louder!"
"They are all my offspring. But because the matter involves a question of faith and salvation, and it concerns the word of God which is the greatest thing

in heaven and on earth, it would be rash in me to make any unpremeditated declaration. And besides, I remember the saying of Christ when he declared, 'Whoever shall deny Me before men, him will I also deny before My Father.' For these reasons I beg that your Imperial Majesty give me time to deliberate, that I may answer the question without injury to the Word of God and without peril to my own soul.

(The Emperor calls his councillors about him, the Electors talk with each other. A general stir among all present. Luther standing with legs slightly bent).

Official, Eck "Martin, out of natural clemency, His Imperial Majesty grants you one day for deliberation on the understanding that you give your answer by word of mouth."

(The sitting over, Luther is led away, general conversation among those present. Some whisper of "well done" -)

Scene 2 - Second sitting of the Diet:

(Luther is led into the room. Then the Emperor and Princes come and sit. Silence.)

Official, Eck: (Quickly and bitter addresses Luther)

"Martin Luther, It is now time for you to answer plainly whether you adhere to the contents of the books. Do you intend to recant them?"

Luther (Sweating with perspiration because of the torments, but clear in his answer)

"...but the duty I owe to my Germany will not allow me to recant. With these words I have said enough to you, now, unless you will, I will say nothing more."

that you will not permit my accusers to triumph over me carelessly. I have spoken.

Official, etc: "Now repeat your answer in Latin."

Saxon councillor: "If you cannot do it you have done enough, Doctor."

(Luther repeats his answer in Latin, bending and straightening his knees).

Official, etc: "Your answer has not been to the point. His Imperial Majesty demands a plain answer."

Luther: "I will give it to him. It is impossible for me to recant unless I am forced to be in the wrong by the testimony of a captain or by evident reasoning. I cannot trust either the decisions of Popes or of Councils which have erred and contradicted each other. My conscience is bound to the word of God, and it is neither mine nor man's to set annulations or cancellations. And I repeat: Amen!"
(The Emperor and his court sit silent and stare.)

Official: "You have denied the emperor, the emperor and all the world the Pope. Retract before it is too late."

Luther: "My conscience does not allow me to retract."

Official, etc: "Let your conscience alone; recant your errors and you will be safe and sound; you can never know that a Council has erred."

Luther: "Councils have erred and I can prove it...."

(Emperor made a sign to end the matter. Confusion. Emperor and Prince rise to leave the room. Luther leans to away, surrounded by Germans, soldiers, some Spaniards, trying to attack him. Luther thrust his arms forward and roars: "I am Luther as a dog barks at a victor; I come here to die with you." Noise. Luther!)

V. Luther as a man had as many faults as any other ordinary man. As a Christian, Luther had been a true Christian. His was the spiritual life calm and strong after severe struggle within himself. He had great faith in God and was brave and ready to give his all for the defence of truth. He did not force his way, but was led step by step by his faith. He himself must have marvelled at the result of his ninety-five theses.

Luther lived a very dramatic life. He was the great actor of the play, and he had acted his part very well.

He had always hoped for a united Germany. And he worked hard to that end. He spoke and acted like a prophet. All his life he had been led step by step and forced forward slowly by a power stronger than his own.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10, N. Y.

December 20, 1948

BULLETIN NO. 48-3

To the Relatives and Friends
of our China Missionaries

Dear Friends:

You are familiar with the changing political situation in China. We have very little additional information to provide. The latest newspaper reports are that the Nationalist defense at the Hwai River has been broken and the final test will come at the attempt to cross the Yangtze River. In the north, the Communist forces are now pressing in on Peiping. Shanghai is probably the most hazardous center, not due to possible military action, but due to possible danger of food riots as a result of the crowded conditions of the city and a possible shortage of food. This explains the reason for the transfer of U.S. Marines to the Shanghai waterfront.

Emergency plans are now under way for the Board to lease the Phillips House in Hongkong to be used as a base in case it is necessary to move the China Council offices and the Associated Mission Treasurers from Shanghai. Important documents are already being shipped to Hongkong. The Phillips House will also provide a very satisfactory hostel for our missionary families passing through Hongkong, as well as for wives with children, whose husbands may be carrying on in interior centers of Hunan and South China.

In this letter we are reporting primarily upon the situation as to our missionary personnel.

NORTH CHINA

Arrivals in the U.S.:

Mrs. William H. Adolph, Mrs. Henry C. Fern and two youngest sons, and Miss Elizabeth C. Wright arrived in San Francisco on the GENERAL BUTNER December 11th.

In Shanghai:

Dr. and Mrs. Williams Cochran)
Mrs. H. E. Henke) - expect to fly to Canton about December 20th.
Rev. and Mrs. W. Burton Martin)

Dr. and Mrs. Ralph C. Lewis - Dr. Lewis is assisting in the distribution of medical supplies. Later plans are still uncertain.
Rev. and Mrs. Charles W. Riddle - assisting in the China Council office and in Lowrie Institute. May be temporarily transferred to India.

CHINA
1948

NORTH CHINA (cont'd)

Expected in Shanghai shortly:

Mr. Henry C. Fenn
Rev. and Mrs. H. M. W. Leiper - as soon after the birth of their child as possible.
Rev. and Mrs. Wallace C. Merwin - about the middle of December.
Miss Sara E. Perkins - en route to Canton
Miss Helen Scott (affiliated)
Mr. and Mrs. M. Gardner Tewksbury

Planning to remain in North China, at least for the present:

Rev. and Mrs. James M. Crothers)
Mr. and Mrs. Sam Dean)
Dr. and Mrs. Sam Moffett) - at Yenching University, Peiping.
Dr. and Mrs. R. C. Sailer)
Dr. and Mrs. Louis E. Wolferz)
Dr. William H. Adolph
Miss Margaret E. Barnes
Dr. H. E. Henke
Mrs. Richard E. Jenness
Rev. and Mrs. Robert C. Miller
Miss Florence Logan) - Miss Logan and Miss Witmer have decided to remain in
Miss Minnie Witmer) Paoting which is now in Communist control. Address mail
c/o Dr. E. E. Walline, 519 The Missions Building,
169 Yuen Ming Yuen Road, Shanghai (O), China.

See note under SHANTUNG regarding mail to Communist-controlled areas.

SHANTUNG

Rev. Richard W. Bryant reached Tsingtao from Tsinan December 4th, according to word just received. We have received no account of his experiences as yet.

Rev. G. Gordon Mahy and Rev. D. Kirkland West failed in their effort to get into Tsinan, having been held by the Communist forces for five days for thorough examination of all mail and baggage and for severe questioning. One of their greatest difficulties came from the mail which they were taking to the friends in Tsinan. All these letters were thoroughly read and, unfortunately, certain friends in this country had made very unfavorable references to the Communists. Will all friends sending letters to missionaries remaining in Communist areas please take note. It will be very unwise to make any reference to political matters or to the Communist or Nationalist Governments. Confine your correspondence to matters of personal interest to the missionaries. Do not attempt to send letters direct to missionaries who are in the areas of this Communist regime, but follow previous instructions.

Miss Mary L. Donaldson is in Shanghai, awaiting possible temporary assignment to India.

Rev. and Mrs. Deane C. Walter are in Hsuechow, now under Communist control. Mail should be addressed c/o Dr. E. E. Walline, 519 The Missions Building, 169 Yuen Ming Yuen Road, Shanghai (O), China. See note above regarding mail for Communist-controlled areas.

Other Shantung missionaries are either in Tsingtao or in a temporary location as previously reported.

EAST CHINA

Miss Eleanor Bergfeld of the China Council office is returning to the U.S. on the S.S. REPUBLIC due in Seattle about December 23rd.

Mr. and Mrs. Ralph M. White were last reported in Shanghai, awaiting plane transportation to the U.S. via Alaska.

Rev. and Mrs. Laurence C. Judd have arrived in Bangkok, Siam, for temporary service in the Siam Mission.

In Shanghai:

Miss Jane E. Arp - helping in the China Council office. Possible temporary relocation in another area.

Rev. and Mrs. Paul R. Lindholm - plans uncertain.

Rev. and Mrs. Richard B. Norton - awaiting the birth of their child before making other plans.

All other East China missionaries are at their regular stations.

KIANGAN

Arrivals in the U.S.:

Miss Miriam E. Null, Miss Grace M. Rowley, and the Rev. Charles V. Reeder arrived in San Francisco on the GENERAL BUTNER December 11th. Miss Null is remaining in San Francisco until she has medical clearance to travel; Miss Rowley and Mr. Reeder have proceeded to their homes.

En route to the U.S.:

On the S.S. REPUBLIC, due in Seattle about December 23rd:

Rev. and Mrs. Ben T. Cowles and children

Miss Anita R. Irwin

Mrs. Theodore F. Romig (Mr. Romig is in Nanking)

Rev. and Mrs. Gardner L. Winn and children

On the S.S. GENERAL ANDERSON, due in San Francisco about December 22nd:

Miss Helen E. Boughton

Mrs. David B. Van Dyck and Nicholas

In Shanghai:

Rev. and Mrs. Clifford E. Chaffee - considering relocation.

Miss Dorothy L. Clawson - plans still uncertain.

Mrs. J. Horton Daniels (Dr. Daniels is carrying on in Nanking)

Dr. and Mrs. Harris G. Hilscher - may return to the U.S.

Miss Dorothy C. Wagner - helping in the China Council office.

Rev. David B. Van Dyck is proceeding to Hunan for service in Siangtan or Changteh.

All other Kiangan missionaries are in Nanking or in a temporary location as previously reported.

HUNAN

En route to the U.S.:

On the S.S. REPUBLIC, due in Seattle about December 23rd:

Miss Elizabeth S. McKee

On the S.S. GENERAL ANDERSON, due in San Francisco about December 22nd:

Rev. and Mrs. G. Chalmers Browne and children

Dr. J. Hester Hayne

HUNAN (cont'd)

Dr. and Mrs. Stanley L. Hoffman and children
Rev. and Mrs. William L. Meyer and children
Rev. and Mrs. Paul B. Rhodes and children

In Shanghai:

Mrs. Raymond R. Kepler (Mr. Kepler is still in Changsha)
Miss Mary Edna Smith - possible relocation

Mr. and Mrs. Charles W. Harken are in Canton, awaiting developments.

All other Hunan missionaries are at their stations.

* * * * *

We have had a very good letter from Mrs. E. John Hamlin of Tsinan. At the time the letter was written, conditions for service in Tsinan were still very favorable. Mrs. Hamlin especially speaks of the unusual opportunity to interpret Christianity to the many misinformed young Communists who are eager to talk with our missionaries. She closes her letter with these words: "With Christmas rapidly approaching, we want to make it a time full of meaning and let the people see what the coming of Christ means to the world."

Sincerely Yours,

Lloyd S. Ruland

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10. N. Y.

December 1, 1948

BULLETIN NO. 48-2

To the Relatives and Friends
of China Missionaries

Dear Friends:

Once more we wish to share with you the latest news we have from China. We must confess that our information is very fragmentary as we have no definite word as to plans of many of our missionaries.

General Situation. I have very little to report on the military and political situation beyond that given in the daily press. It has been clear that the Communists suffered a severe set-back at Hsuehchow (Suchow) but they have reformed their forces and have by-passed Hsuehchow (Suchow), and the major conflict is now in the area of the Hwai River, with advance Communist forces nearer the Yangtze River. The wide Yangtze River is a natural major barrier, and it looks now as though a major stand will be made there.

Many rumors are afloat. Opinions from those in China are almost uniformly pessimistic as to the near future. The policy being followed by mission boards and also by large business concerns is to stand by as long as possible, awaiting a hoped for change in the situation. We shall relocate as many families as housing permits in our work in Hunan and South China. If further evacuations become necessary, plans are already being set for temporary transfer of certain families to our work in the Philippines, Siam, and India. One reassuring fact is that, while the diplomatic families are being evacuated to Manila, the American Embassy and the consular staff are remaining at their posts. The news we have from the affected areas is as follows:

North China. Sailing for U.S.A. on the S.S. General Butner, due San Francisco on or about December 21st:

Mrs. Henry C. Fenn with her sons, David and Donald.
Miss Elizabeth Wright
Robert and James Cochran, sons of Dr. and Mrs. Williams Cochran
Robert and Richard Henke, sons of Dr. and Mrs. H.E. Henke
Paul and Alma Merwin, children of Rev. and Mrs. W.C. Merwin
Carol Tewksbury, daughter of Mr. and Mrs. M.G. Tewksbury

Three families have evacuated to Shanghai by steamer:

Dr. and Mrs. Ralph C. Lewis and children
Rev. and Mrs. W. Burton Martin and children
Rev. and Mrs. Charles W. Riddle and children
Also, Miss Mary L. Donaldson

Thus far we have no definite word of any other Presbyterians having left Peiping. Latest reports would seem to indicate that a larger number have decided to remain than had earlier planned to do so. For many, the decision has been a very difficult one to make, and a number are still uncertain. At present, the Communists do not seem to be especially interested in Peiping but are directing their major military effort to the conflict to the south.

Over half of the language school students have left Peiping for their assigned stations. Of our group, the following have left Peiping for their stations:

Miss Jane E. Arp - American Presbyterian Mission, Ningpo, Chekiang, China
Rev. and Mrs. Carl E. Blanford - American Presbyterian Mission, Kiungchow, Hainan Island, China.
Mr. and Mrs. Charles W. Harker - American Presbyterian Mission, Hengyang, Hunan, China.

Shantung. The Rev. D. Kirkland West, the Executive of the Shantung Mission, accompanied by the Rev. G. Gordon Mahy, left November 9th for a trip overland to Tsinan with supplies for our missionaries there and to confer with leaders of the new regime, hoping to reach an understanding whereby adequate provision can be made for our missionaries and the work there.

At about the same time, the Rev. Richard W. Bryant left Tsinan for Tsingtao by the overland route to make a personal report, with plans to return to Tsinan shortly.

We have no further word about the Rev. and Mrs. Deane C. Walter. Our latest information placed them still in Hsuechow.

Mr. and Mrs. Ira H. Holland are to reside in Hangchow for the present, and may be addressed in care of the American Presbyterian Mission, Hangchow, Chekiang, China.

Kiangnan and East China. As a precautionary measure, because of possible lack of transportation later, the following have moved to Shanghai from Nanking:

Miss Dorothy L. Clawson
Rev. and Mrs. Ben T. Cowles and children
Miss Anita R. Irwin
Rev. and Mrs. David B. Van Dyck
Miss Dorothy C. Wagner
Mrs. Gardner L. Winn and children

The American School in Nanking has been closed. The Shanghai American School is operating and children evacuated from northern areas are being enrolled in the school.

The following from this area are en route to America because of health or regular furlough:

Miss Miriam E. Null) S.S. General Butner, due
Miss Grace M. Rowley) San Francisco on or about
Rev. Charles V. Reeder) December 21st.

Dr. Winburn T. Thomas and family have moved from Shanghai to Bangkok, a center from which he can carry on his student program as well as from China.

The food situation has greatly improved, but housing in Shanghai presents a very serious problem.

* * * * *

Our Chinese friends who are in this country for study are carrying a very heavy load upon their hearts. The tragic plight of their country added to their great anxiety for their own families weighs upon them. Miss Grace Yuan, the capable principal of our School of Gentleness for Girls in Peiping who is studying at Hartford, is, with our full approval, returning by an early plane to her school in Peiping in order to resume her leadership of the school before the anticipated turn-over.

Our field administrators, carrying the many heavy responsibilities of decision in these pressing matters related to the welfare of our missionary force and the conservation of our Christian work, all of our missionaries in the affected areas facing very difficult personal decisions, and our Chinese friends and colleagues, all these should have our constant prayers. The spirit of the Chinese Church and our Chinese Christians is expressed well by a statement of one of our North China pastors:

"Our Christian duty is to continue to preach and teach as if we expected liberty. We've no right to shut down and run without even bothering to find out if we'll be allowed to stay."

Sincerely yours,

Lloyd S. Ruland

P.S. Since preparing the above bulletin, we have received the following additional information:

Dr. Walline advises us that the following missionaries have already made their plans for return to the U.S.A.: "The Gardner Winn and Ben Cowles families," Miss Elizabeth McKee, Miss Anita Irwin, Mrs. Theodore Romig, Miss Eleanor Bergfeld. In the case of the Gardner Winn family, it is not clear from the letter if Mr. Winn is included.

Because of the great threat to Hunan, the following have been evacuated from Hunan stations to Shanghai: "The Hoffmans, Meyerses", Mrs. Raymond Kepler, Dr. Hester Hayne. In the case of the Hoffmans and the Meyerses, it is not clear from the letter whether Dr. Hoffman and Mr. Meyers are included.

Plans are being made for Mrs. Charles West and child to go to the Philippines to join her parents at Silliman.

Dr. Walline also reports that Kirk West and Gordon Mahy were compelled to return to Tsinan after being held up by the Communists and severely questioned for five days. At the time of the writing of the letter, Richard Bryant had not yet reached Tsingtao.

With the increased gravity of the situation in the Yangtze valley, events are happening very rapidly in connection with the movement of our missionary force. We shall do our best to keep you advised.

L.S.R.

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

December 27, 1948

To the families of Dr. and Mrs. R. C. Sailer
Mr. and Mrs. Samuel M. Dean
Dr. and Mrs. Louis E. Wolfers
Dr. Williams Cochran
Rev. and Mrs. H. M. W. Leiper
Dr. and Mrs. Samuel H. Moffett
Rev. and Mrs. James M. Crothers
Rev. and Mrs. Robert C. Miller
Dr. Harold E. Henke

Dear Friends:

I am happy to forward to you the following cablegram which has just been received:

INFORM FAMILIES ALL WELL CHRISTMAS GREETINGS SAILERS DEANS

WOLFERZES COCHRAN LEIPERS MOFFETTS CROTHERSES MILLERS

In addition, Dr. Rowland Cross, of the Committee on East Asia of the Foreign Missions Conference, received this morning the following cablegram:

PEIPING MISSIONARIES LIVING COMFORTABLY UNDISTURBED SEND GREETINGS

SCHOOL VACATIONS SOMEWHAT ADVANCED CHRISTMAS FUNCTIONS AND OTHER

ACTIVITIES UNABATED SIMILAR WORD YENCHING AND TUNGHSIEN ALL

CLASSES CONTINUING REQUEST BOARDS REASSURE ALL FRIENDS

GALT WOODS AESCHLEMAN HENKE

I know that you will be glad to have this reassuring news.

Sincerely yours,

Lloyd S. Buland

Lloyd S. Buland